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The *DUTY* of SUBJECTS towards
their GOVERNORS.

Set forth in a

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S E R M O N²

Preach'd before the Honourable

Col. *Charles Churchill's*
Regiment of Dragoons,

At their C A M P near *Leicester*,

On the First Day of *August*, 1723.

By JOHN JACKSON, Rector of *Rossington* in the County of *York*, and Chaplain
of *Wigston's* Hospital in *Leicester*.

L O N D O N :

Printed for J. KNAPTON, at the Crown
in *St. Paul's Church-Yard*. 1723.

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THEIR GOVERNORS.

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Regiment of Dragoons,

At their CAMP near Leipzig,

On the 11th Day of August, 1757.

By JOHN JACKSON, Minister of Religion,
was in the County of York, and Chaplain
of Westons Hospital in London.

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[Printer's Name]

R O M. xiii. I.

*Let every Soul be subject unto the
higher Powers : for there is no
Power but of God.*

IT is a great Confirmation of the Truth of the Christian Religion, and a powerful Means to recommend it both to the Understandings and Affections of reasonable Men ; that it does not infringe or encroach upon our natural Rights or Property, or tend to disturb the good Order and Peace of humane Society.

First ; With respect to our private independant Conduct and Behaviour, for which we are accountable to God only ; Christianity debars us not of any rational Pleasure or Enjoyment ; it denies not the Gratification of any one regular Appetite or Passion ; or forbids any Thing that is fit or decent to be done. Nor on the other Hand does it lay any hard or grievous Commands upon us, or enjoyn any Thing as our Duty, that en-

flaves our Faculties, or is unfit for a rational Nature to perform. And if we consider all the Prohibitions and Commandments of the Gospel, we shall find no Vertue enjoyn'd but which really improves and dignifies our Nature, and tends to promote our present as well as future Happiness; and no Vice forbidden, but which debases and dishonours it, and tends to make us miserable in this, as well as in the other World. And all the Laws of Christianity are so *holy, just and good*, that they are no other than such as we should chuse to govern ourselves by, if we attended impartially to the Dictates of our own Consciences, and consulted seriously our own truest Interest.

Secondly; With Respect to our public and social Behaviour, as Members of a Community; Christianity interferes not with the Rights either of Governors, or of their Subjects; it neither retrencheth the just Power and Authority of the one, nor the Liberty and Property of the other; but is adapted to preserve the good Order and Well-being of the World, and to promote the mutual Quiet and Happiness of all Mankind in every Station and Condition of Life.

Had the Doctrine of the Gospel invaded the Prerogative of Sovereign Princes, and

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exempted the Professors of it from Obedience and Subjection to human Laws; [as the *Jews* pretended their being the People of God exempted them]; then it would have been no Wonder that the Rulers of the World should oppose and persecute the Apostles and first Preachers of it, as being truly such [as the *Jews* falsely represented them to be] *who turn'd the World upside down*, Acts xvii. 7. and that it shou'd always meet with Opposition from the Power of Princes, as violating their just Decrees, and introducing Anarchy and Confusion into their States.

On the other Hand; had it depriv'd Subjects of their natural Rights, and subjected them to the arbitrary Will and Power of their Governors, it wou'd justly have been complain'd of by them as an unsupportable Yoke, and been rejected as teaching Things contrary to right Reason, and to the Will of God made known by the Light of Nature: it being evident to natural Reason, that God never intended to oblige *rational* Creatures to be rul'd by any other Laws than those that are founded upon *Reason*; or to give Princes a Commission to act contrary to his divine Will, or an Authority to require upon Pain, of *civil* Punishment, what He in his Word has forbid upon Pain of *Damnation*; Or that he
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wou'd command Millions of Subjects to lay down their Necks, and submit their Lives and Fortunes to be trampled on and dispos'd of by the *mere Arbitrary* Lust and Tyranny of *one Man*.

It was not therefore the Design of Christianity to interest itself in the *Politicks* of the World, or to alter the natural State or Condition of the Rights either of Kings or of their Subjects. In whatever Circumstances it found humane Government, in those it left it. Whatever just Powers any Governors had before the Revelation of the Gospel, they have still the same, neither more nor less; And whatever Rights Subjects had before, they have still the same likewise. Christianity hath neither given Occasion to the People to be rebellious, nor to Kings to be tyrannical; nor hath it added to or diminish'd from the mutual Relation and Duty of Subjects and Rulers, but only hath strengthen'd and enforc'd them reciprocally with an higher Obligation than the Law of Nature was able to lay upon them. And by teaching Kings to govern with Justice and Clemency, as considering themselves to be the *Ministers of God*, and accountable for their Administration to Him who hath appointed them, for the *Good* of the People committed to their Government; to protect, encourage and reward the Well-doer,

doer, and to deter and punish the Evil-doer, as their Duty is represented by the Apostle, v. 3, 4: And by teaching Subjects to obey them in the Execution of just and righteous Laws, *not only for Wrath, but also for Conscience Sake*; to give Reverence and Honour to their Persons and Authority, and chearfully to *pay Tribute* for the Support of their Government; and not to resist them or hinder their promoting the Public Good, upon Peril of the *Sword* here, and Pain of *Damnation* hereafter: I say, By thus enforcing with the Sanction of God's reveal'd Will, and the Penalties of the Gospel, the mutual natural Obligation and Duty, both of the *higher Powers*, and of those who are subject to them, Christianity recommends itself to the Reason and Affections of Both of them, and is of the greatest Benefit and Advantage to humane Society. Which leads me to consider from the Words of my Text,

I. The Foundation and Original of humane Government, express'd in my Text to be *of God; There is no Power but of God.*

II. What is the Obedience of Subjects to their Governors, set forth in this Injunction, *Let every Soul be subject to the higher Powers.*

III.

III. I will make an Application of the Whole.

I. That Kings derive their Authority from God who is the Fountain and Original of all Dominion and Power, is a Principle of *natural* as well as of *revealed* Religion. The *Heathens* always taught and believ'd that God was the Author of Government; and that the Sovereignty of Princes receiv'd a Sanction from Heaven. And the Scriptures both of the *Old* and *New Testament* confirm this Doctrine.

The *wisest* of Kings represents God declaring the divine Right of Government, in these Words; *By me Kings reign, and Princes decree Justice: by me Princes rule and Nobles, even all the Judges of the Earth,* Prov. viii. 15, 16.

Again; the Author of the Book of Wisdom thus addresseth himself to Kings; *Power is given you of the Lord, and Sovereignty from the Highest,* ch. vi. 3. And in my Text, *there is no Power but of God;* and this Power in the following Verse is call'd, *The Ordinance of God.*

But when it is said that *all Power is of God*, and that Rulers are *the Ministers of God*; this is not so to be understood, as if God himself by an *immediate* Declaration of his Will did appoint the *Persons* who should

should govern the several Nations of the Earth; as he did in the Case of *Moses* and *Joshua*, *Saul* and *David*, *Solomon* and *Josiah*, amongst the *Jews*; and of *Cyrus* amongst the *Gentiles*, Isa. xlv. 1. For it is certain that the *Roman* Emperor, and the other ruling Powers of the World then in being, when *St. Paul* wrote this Epistle, had not any such *immediate* divine Appointment; but were appointed according to the various particular Laws or Customs of each Country; or set up by the People, and sometimes by the Soldiers. And it is evident that no Prince or Governor *now* has an *immediate* Designation from God: And yet all the *higher Powers* that ever have been, and are now; are, according to the Apostle, *the Power and Ordinance of God*.

Nor, further, does the Apostle mean that any particular *Form* of Government is *alone* of divine Appointment. The Government of *Moses*, *Joshua*, and the *Judges*, was as much the Ordinance of God, as that of the *Kings of Israel*: And all the various Forms that now prevail in several Nations, are equally of divine Authority. The Meaning therefore of the Apostle is, that the *higher Powers* which *then* did, and which *now* do, and at all times shall

govern the World, by whatever various Methods they receiv'd, and in whatever various Forms they administer their Government, *are of God, and ordain'd of God*; as it is God's general Will and providential Appointment that there should be Government in every Place, as being for the *Good* of Mankind; and also with Respect to the Design and End of their Institution, which is, as the Apostle says *v. 3*, that they may be *not a Terror to good Works, but to the evil*. And since, as hath been already observ'd, God never did, [except in a few particular Cases, more especially amongst the *Jews*;] nor has *now* appointed any particular *Persons* or *Families*, to govern Kingdoms; nor instituted any particular Forms for them to be govern'd by; it must and does plainly follow, that all Civil Power is *originally* founded in the Agreement and Consent of the People who are to be rul'd by it; and that *those* Persons, whosoever they are, and whether *one* or *more*, whom a Nation *consents* to be their Governors, to make and execute Laws for the Protection and Security of their natural Rights and Property, are truly the *higher Powers* here spoken of by the Apostle; are the *Power and Ordinance of God*; and the People are oblig'd to yield Obe.

Obedience and be subject to them, as the Ministers of God to them for Good. And, that Government has and can have originally no other Foundation than Compact and Consent of the Persons govern'd, is evident; because all Men being equal in Nature, and having equal natural Rights, no Man has any more Power or Authority by Nature to govern others, than others him: Whence it demonstratively follows, that the Power of Government must either be immediately deriv'd from God himself (who is the alone absolute Sovereign Lord and Disposer of all Things) or from the Will and Consent of those who are to be govern'd: But since God does not immediately interpose to declare or nominate the Persons of Rulers, it remains that they are originally appointed by, and derive all their Authority from Law and Compact.

Again: The End of all Government shows the Means through which it is convey'd.

The End of all Government being the Benefit and Well-being of the govern'd Society; to secure Men in the Possession and Enjoyment of their natural Rights; and to hinder mutual Wrongs and Injuries; and to preserve Peace, Vertue and good Order amongst Mankind, that they may

live and act like rational Creatures, and distinguish their Conduct from that of brute Beasts: Since this (I say) is the only *End* of Government, and these the only Objects of it, [and not the Exercise of an absolute independent Power and Dominion of one Man, or Body of Men over their Fellow-Creatures *equal in Nature* to themselves; the Supposition of which is very unreasonable and absurd;] it plainly appears, that They for whose *Good* only all Government is appointed and intended, must be the Fountain from whence it is *originally* deriv'd, and to which it *ultimately* returns; and that it always depends upon, and must be subservient to the *Good* of the Community, which is the Object and End of it. And the *divine Right* which it conveys to the Administrators of it, is no other than the *Commission* and *Trust* which they receive from the Community to dispose of and conduct, for Their Benefit and Happiness, those natural Rights and That Property, which they truly derive from God.

Thus every *higher Power*, though it is, as St. Peter styles it, 1 *Epistle*, ii. 13, *the Ordinance of Man*, or, according to the strict literal Sense, *an humane Creature*; is also the *Ordinance of God*, and a divine Appointment; both as being argeeable to
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the Will of God, who in his Providence appointed Government for the Peace and Welfare of Mankind, which cannot be safe or happy without it ; and also as being invested with the Direction and Disposal of those natural Rights, which Men have truly receiv'd from God the Author of their Natures. Nor does the receiving this Power from the Consent of *Men*, make it at all to be less of *God*. For as the Power of *Husbands* over their *Wives*, and of *Masters* over their *Servants*, ariseth from mutual Consent and Contract, but yet is nevertheless *God's Ordinance* ; So the *higher Powers* by which Men are govern'd, though they proceed originally, or actually, from the Agreement and Consent of the civil Society ; are yet the *Ordinance of God*. And they who thus exercise those Powers, are as much the *Ministers of God*, as if they were elected by an *immediate* divine Appointment. And this brings me to consider in the second Place, the *Obedience* which is due to the *higher Powers*.

II. The Text says ; *Let every Soul be subject to the higher Powers*. Where (1st) by the *Soul*, is not meant the mere inward Principle of our *Thoughts* and *Judgment* ; as if Men's *Consciences* or *internal Behaviour* was

was subject to the *higher Powers*. As the Laws of the civil Magistrate extend only to Men's *outward* Actions and Conduct, and have a Right to command the doing or not doing such Things as are either beneficial or hurtful to the Community over which he presides ; so the *bodily* and *external* Behaviour only, is the proper Object of his Jurisdiction. And it is the peculiar Dominion and Prerogative of God the *searcher of Hearts*, to prescribe Laws to and lay Obligations upon the Soul and Conscience, as being present to them, and who knows every Motion and Intention, every good or evil Disposition of them, and can accordingly reward or punish.

But the *Soul* here signifies the *humane Person* ; which is very frequent in the Stile of Scripture. And it is the same as if it were said, *Let every one*, or *every Person*, or *every Man*, be subject to the *higher Powers*. It is the same with the Direction which this Apostle gives to *Titus* ; *Put them* [i. e. all under thy Care] *in mind to be subject to Principalities and Powers ; to obey Magistrates*, ch. iii. 1. Whence

Secondly, we may observe the *universal* Obligation of this Subjection ; *Let every Soul be subject*. None is exempted from Obedience to the Civil Authority ; no not
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even though he was [as * one says] an *Apostle*, or *Evangelist*, or *Prophet*, or *who-soever he be*. Our Saviour himself, his Apostles and the Primitive Christians, never claim'd an Exemption from the Jurisdiction of the civil Magistrate. They knew and acknowledg'd his Power to be *of God*; and that, as Members of Society, they ought to be subject to the Laws which were made for the *Good* of it. And they were always as ready *to render unto Caesar the Things that are Caesar's*, to own and give unto him his Right, and pay all the Obedience, Honour and Tribute, that was due to him; as to preserve inviolably, *unto God the Things that are God's*, to maintain his Honour and Worship, and to obey His Commandments rather than those of Men, whenever humane Ordinances stood in Competition with, or were contrary to the divine Laws. But in all other Instances they shew'd both by their Doctrine and Example, such a dutiful and loyal Submission to the Authority even of heathen Governors, as sufficiently testify'd their firm Persuasion of the Truth of our Lord's Words in *this Case*, which he spoke on *another Occasion*; namely,

* *Chrysost.*

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that *he came not to destroy the Law* (not only the *moral Law* of Religion, but) not to destroy the *political Laws* of humane Governments, but to *fulfil* them, *Mat. v. 17*; to continue their Obligation, and enforce them more strongly upon All. Much less therefore can any Men *now* assume to themselves a Power or Authority independent of the Magistrate's Dominion; or pretend to exempt their Persons and civil Actions, from the Cognizance and Jurisdiction of the civil Power. All Men whatsoever, who are Members of a Community, and receive the Protection and Benefit of the Laws of it, are and ought to be subject to the *higher Powers*, which are by God's Appointment set over it; And all their social Property and Behaviour, ought to be subservient to and directed by those Rules by which it is govern'd.

A *third* Observation is; that Subjection to the *higher Powers* implies, not only Obedience and Submission to the immediate Orders and Commands of the supreme Magistrate himself; but also to that Authority, with which the subordinate Officers of the *higher Powers* are invested by them. It being impossible for one Man to rule a whole Nation *in Person*, he *must* put the Administration of his Government
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and commit the Execution of his Laws to the Hands of others; And in obeying the *Ministers* of the King, those who represent his Person, or receive a Commission from him, we obey the King himself, whose Authority alone it is which they exercise over us; And so their Power is also of God, and *whosoever resisteth it, resisteth the Ordinance of God*. To this Purpose the Apostle St. Peter is very expresse; *Submit your selves to every Ordinance of Man, for the Lord's Sake, whether it be to the King as Supreme, or unto Governors, as unto them that are sent by him, for the Punishment of evil Doers, and for the Praise of them that do well: for so is the Will of God*, 1 Pet. ii; 13, 14, 15.

From which Observations I proceed to show more particularly, the Obligation and Nature of that Subjection which we are to pay to the *higher Powers*.

The *higher Powers* being entrusted with the Rights of the Community, to secure and protect their natural Property, in the Execution of which Trust *they are the Ministers of God to us for Good*; it hence plainly follows, that the Obligation of Subjection to them, is no other than an Obligation to promote the general Good of Mankind, and our own particular Good

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as united with it. By obeying those Laws which are made for the Preservation and Well-being of that Society to which we belong, we do no more than what *Nature*, *Reason*, and the express *Will* of God directs every one to do ; to consult and secure, by the most effectual and rational Means, our own Self-Preservation and Happiness, which depends upon the Observance of them ; to perform our Duty in that Station and Relation in which Providence has plac'd us ; to do Wrong or Injury to no one ; and to promote, as much as we are able, the Good of all ; and by a quiet and peaceable Behaviour, to contribute our Endeavours to the Support and Establishment of That good Order and Harmony, which God intended (by enduing us with Reason and Understanding, and laying us under Obligations to act suitably thereto) to preserve in the World.

Such being the *Obligation* of our Subjection ; the *Nature* of it must be correspondent, and extend to the doing every Thing which is *beneficial* to the Public, and to avoid doing any Thing that is *prejudicial* to it. We must therefore be always willing and ready to employ our Hands in the Service of our Country ; and to let no Assistance or Endeavours be wanting, to support and defend
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that Government which protects us ; which is the greatest Service we can possibly do to our selves. So that *Subjection* implies not only the keeping of the Laws our selves, but enforcing, as much as in us lies, the Observance of them upon others; and not to suffer the Transgression of them to pass with Impunity. It implies further, not only the Subjection of our *Persons*, but of our *Fortunes* too, to maintain with suitable Dignity and Greatness Those with whom the Execution of the Laws is intrusted; on which the Title of our Estates depends, and without the due Execution of which, every thing wou'd be precarious and subject to the Violence of Robbers and Oppressors. We cannot think it reasonable or possible to have our Property secur'd, without contributing some Part of it to enable those with whom the Protection of it is entrusted, to resist and punish those who wou'd invade it. The Apostle therefore tells us, that, because *they are God's Ministers attending continually on this very Thing*, watching over and guarding our just Rights, and executing Wrath and Vengeance on the Violators of the Laws; for this Reason *we pay Tribute*. And then he commands us; *render therefore to all their Dues, Tribute to whom Tribute is due, Custom to*

whom Custom, Fear to whom Fear, Honour to whom Honour, v. 7.

Again further : Because the divine *Providence* which superintends all humane Affairs, more especially watcheth over States and Kingdoms ; and the Hearts of Kings are more immediately under God's Rule and Governance, to dispose and direct them as it seemeth best to his Wisdom and Goodness ; it is a Part of our Allegiance and Subjection, to put up our Petitions to the Throne of Heaven for the long Life and Prosperity of the King, who is the *Breath of our Nostrils, the Anointed of the Lord, the Light and Glory of our Israel*, under whose *Shadow* and Influence we dwell in *Safety* : To pray for the Success of his Arms and Councils, and for the flourishing State of his Empire ; that he may not only be a Guardian and Father of his Country, but a *nursing Father* to the Church ; to encourage and reward *Vertue and Piety*, and protect us in the Profession of true Religion. To which End the Apostle exhorts us, *that, first of all, Supplications, Prayers, Intercessions and giving of Thanks be made for all Men : for Kings and all that are in Authority ; that we may lead a quiet and peaceable Life, in all Godliness and Honesty : for this*
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is good and acceptable in the Sight of God, 1 Tim, ii; 1, 2, 3. And nothing can be more reasonable and of greater Importance than this Part of our Duty: Both to show that we do not put our Trust in the Arm of Flesh, Jer. xvii, 5; nor place our whole Confidence in Princes, Ps. cxviii, 9; but, remembering whose Ministers they are and whose Authority they exercise, acknowledge that all their Power is deriv'd from God, and that the Effect and Influence of it depends upon his Aid and Blessing, and that without the divine Benediction and Concurrence no King is able to protect or deliver us: And also to show our selves sensible, that the Power which is necessary to be entrusted with every King for the Safety of a Nation, may (without God's Direction of it for the public Good) become the Instrument of public Evil and Destruction.

From the preceeding Considerations of the *Obligation* and *Nature* of our Subjection to the *higher Powers*, we may perceive that the Duty of Obedience and Submission which Subjects owe to their Governors, is not only to be perform'd for *Wrath*, i. e. for Fear of the Sword and suffering a temporal Punishment; but also for *Conscience Sake*, as the Apostle teaches,

v. 5,

v. 5, and for Fear of incurring the Displeasure of God, and *receiving to themselves Damnation*, v. 2. For the *higher Powers* which are set over us, being the *Ministers of God to us for Good*; and the Authority which they exercise, being not for a Terror to good Works, but to the Evil, v. 3. and the Laws which are enacted by this Authority, being to promote Peace and Justice and Godliness amongst Men; it is hence evident that there lies on every one a *Moral* (as well as *Political*) Obligation to be subject to them; and that hereby we obey, not *Man* only, but *God* also: And that on the other Hand, the not paying an *active* Obedience, or neglecting or refusing to do any Thing which is in our Power for the advancing the public Interest and Good of the Community, or which the *higher Powers* enjoyn and command for that End; is an *immoral* Omission of our Duty, and refusing not only to obey *Man*, but *God* also. And therefore much more the standing in Opposition to, and resisting with open Force and Violence the Magistrates Authority, and the Laws of the Government; is not only such a Resistance of *humane* Power, as deprives those who use it of all the Benefits and Rights of

of Society, and justly subjects them to the greatest temporal Condemnation; but is also a direct Resistance (as the Apostle observes, v. 2,) of the *Ordinance of God*, and renders them obnoxious to eternal Punishment. *Whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves Damnation*: Not only the *Judgment* (as the Word literally signifies) which the Magistrate who *bears not the Sword in vain*, v. 4, is able to inflict upon them in this Life; but also the *Judgment* of the divine Vengeance in the Life to come. And this; because, by resisting the *higher Powers* whom God hath appointed to sway the Scepters and govern the Nations of the Earth in Peace and Righteousness, they rebel against the divine Authority which is lodg'd in their Hands for the Good of Mankind; become injurious Invaders of all Men's Rights, and Property; Disturbers, and, as much as in them lies, Subverters of the Peace and Happiness of the World, by opposing and endeavouring to destroy that Power by which Societies are protected and preserv'd.

III. I beg leave briefly to observe by way of Application, the Benefits of the present Government which we enjoy.

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We of this Nation then may think our selves most happy in having the best Constitution both in Church and State, of any People upon Earth.

Our religious and civil Rights and Property are not, as in most other Kingdoms, precarious and subject to the absolute Will and Disposal of the *higher Power*; but they are guarded and secur'd by *Laws* which are made by our own Consent, and which are the Rule and Measure of the *King's* Authority, as well as of the Obedience of the *Subject*. So that we are not like the Natives of other Countries, who are Vassals and Slaves to an unlimited and arbitrary Power; who have no Property, and whose Breath and Life depends upon their Princes Pleasure: But we are a *free People*, and are govern'd like rational Creatures by our own Consent; And our Conduct and Behaviour, our Lives and Fortunes, are directed and dispos'd of by our selves alone, by those Laws which we our selves have made for our own Security and Preservation.

And as those Laws in general are the most *righteous, reasonable, and wisest* that any Nation is govern'd by; so it hath pleas'd God eminently to bless us with a most wise and faithful Guardian and Ex-
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ecutor of them: One who knows the just Extent of regal Power, and never made Use of it but for the *Good* of his People; and whose Government, where limited by no Laws but his own *Will*, is administer'd by the most perfect Laws of *Reason* and *Equity*. What may we not then expect, and what Blessings do we not already enjoy, and have long possess'd under so wise and good a Governor; who is so great a Lover of *Justice* more than of *Power*, that he never desir'd to rule but only in the Hearts of his Subjects; and not for his own, but their Sake's only: Who inviolably maintains our Laws, and impartially executes them with the greatest *Clemency* as well as *Justice*; and whose only Aim, Desire, and Endeavour is, to establish his own Throne in Peace and Righteousness, and to govern these Nations as the *Minister of God*, (according to the Design and End for which all Government was appointed by divine Providence) by no other Laws than such as promote the *public Good* and the Happiness of his People.

I need not therefore tell you, nor am I able to express, how deep and black is the Wickedness and Guilt of those who ever

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since his present Majesty's happy Accession to the Throne of these Kingdoms, and more particularly of late, have been consulting and conspiring the Destruction of the best Prince, and the best constituted *Church* and *Government* in the World: and by the most vile and traiterous Means, and against the most solemn Obligations of *Fidelity* and *Allegiance*, of *Oaths* and *Promises*, of *Religion* and *Conscience*, and every Engagement which Duty to God, the Interest of Christianity, Regard to the Welfare and Good of their Country, and their own both present and future Happiness cou'd lay upon them; have endeavour'd and basely attempted more than once, to subject a free Nation and a Protestant Church to Popish Superstition and Arbitrary Power. If Any resisting of the *higher Powers* was ever a resisting *the Ordinance of God*, and render'd Men justly obnoxious both to present and future Condemnation, This of all others is most highly so; as not only proceeding *without any*, but *against all Reason* and *Equity*; and being no less fatal in its *Tendency* and *Event*, than the enslaving us and our Posterity, and extinguishing the Light of the Gospel amongst us;

us; and sinking with us, into the same common Pit of Ruin and Destruction, the Religion and Liberties of all the *Protestant* Powers of *Europe*, which depend upon and are supported by us.

I beg your Patience, till I add one Word more; namely, that as the great Security of the Nation depends upon the good Regulation and Discipline of the *armed Forces* in Subordination to the *civil* Power, which the Wisdom of the Legislature shall think fit to appoint for preventing an external Invasion, or domestic Insurrection; so more especially is Their Fidelity of the greatest Consequence, when a State is threaten'd with a civil War. I cannot therefore without Injustice pass by unobserv'd, the Honour which the present *Army* has justly merited for their steady Fidelity and uncorrupted Loyalty in the late Conspiracy and Attempt; when not *one Officer* (as far as appears) and scarcely *one private Man* cou'd be brib'd to enter into the Service of the Enemies of their King and Country. This Instance of their public Faithfulness and Virtue, shows that they are not a *Terror*, but a *real Safeguard* to us. And it also shows their Sense of *true Bravery*

and Honour, not to hearken to the Promises, or to receive Advancement from their Enemies; And that they esteem it more honourable, (as it truly is,) to act in the *lowest Post* under so *gracious* and *just* a KING, and in the Service of a *free Nation*; than to accept *the highest Office* and Command from a *Tyrant*, and over a wretched and *enslav'd* People.

To conclude. Let us lay aside all Prejudice, Party and Faction; exert the Spirit of our *British* Ancestors; and like *Christians*, like *Protestants*, like *Englishmen*, unite our Hearts and Hands to maintain and preserve those Laws on which our *Liberty* depends, and by which our *Church*, which was reform'd at the Expence of so much Blood, is establish'd. To which happy End, let us (as the Apostle commands) pay an unfeign'd and truly loyal Subjection to the *higher Powers*, to our gracious Sovereign King GEORGE, whom God by his Grace and divine Providence has set over us. Let us faithfully obey him, *not only for Wrath, but also for Conscience Sake*; for he is *the Minister of God to us for Good*; and is *not a Terror to good Works, but to the evil only*; and is so far from be-

being ambitious of an unlimited Power and Dominion, and of being an absolute Lord over us, that he desires rather to govern us by *our own* Laws, than by *his own* Will ; which yet is of such uncorrupted Rectitude, that if it was *our* only Law, as it is in *his other* Countries, we shou'd not be less secure and happy. We cannot possibly pay too grateful Returns of Duty and Obedience for the Benefits of his Government. And as all his Views, Wishes and Endeavours, are one with our Interest and Happiness ; we cannot oppose or resist his Administration, without being our own greatest Enemies, and *resisting the Ordinance of God* ; and so being found guilty not only of rejecting the best of Princes, but (as it is said in the case of *Samuel*, 1 Sam. viii, 7,) of rejecting *God* himself from reigning over us.

Therefore with all other Tokens of Duty, Submission and Loyalty, let us (as the Occasion of *this* Day, which is the *Entrance* of his Majesty's happy Reign, more particularly requires of us,) join our hearty and fervent Prayers to God, *by whom Kings reign*, that he wou'd continue the Scepter of these Kingdoms in the
Hand

Hand of his present Majesty, and the
Protestant Line of his illustrious Family,
till Time shall be no more. And
let all the People say; *Amen, Amen,
Amen.*

F I N I S.

